

# Book of Hebrews Part 24: 6:4-8; Don't Pray for These People; The Law is for Grace (3/23/2019)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/vyqsqvf/book-of-hebrews-part-24>.

**\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Over the last couple weeks we've been looking at one of the most terrifying passages in all of Scripture found in Hebrews 6:4-6—**For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, <sup>5</sup> and have tasted the good word of God and the powers of the age to come, <sup>6</sup> if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame** (emphasis added). They blaspheme His name.

When we as believers are confronted with passages like this, and there are several in Scripture, they can be difficult for us. It can be hard to accept, at face value, the reality of what is being conveyed. In fact, I would argue for some, if not many believers, it is hard to believe this is possible? How could anybody have been in true relationship with the Messiah Yeshua, tasted the powers of the age to come, have had that precious anointing upon them, and find out they are cast away; they are severed from God? That is hard to believe.

Do you know what we do sometimes when we are confronted with Scripture like this? We fall into the trap of rewriting the Scripture. We reinterpret it and diminish it because it's too real. It's too up close and personal. This hits close to home and hits hard because we are talking about salvation.

It is passages like this the devil does not want you to possess. He does not want you to have them. He will wrap you in a cocoon of delusion and lies to prevent the Godly sorrow and conviction to just rip into your heart and totally transform you to where you have this beautiful renewing of the mind and perfect clarity. You have light. Instead, the devil tries to cast you into darkness.

I want to open up today by showing you some things Leonard Ravenhill said. If you're not familiar with Leonard Ravenhill, he's one of the most prolific evangelists of our generation. He died in 1984. This man was anointed, articulate, and he took the church to task. One of the primary things he was focused on and pained him was why revival was not breaking out. He was a revivalist. He was focused on it and saw the power of revival. He studied the great revival that happened in Britain, and the second great revival that happened in America that swept and influenced the entire world.

Ravenhill studied these things to learn why they were so successful. Why did the Spirit of God, the presence of God, come down in such power? Why did all these people experience it? He looked at the

men at the helm of these revivals in order to learn what they had done. He looked at the church in his era, which is our age, and wondered why the church wasn't experiencing these things. He wanted to know why the church wasn't experiencing in this country what had happened in other parts of the world.

Out of that study, this is what he drew out when he studied Charles Finney who the LORD used for the great awakening here in America. Listen to what Ravenhill said—[Finney preached 28 nights in a row and never made an altar call. He didn't preach God's love, he preached the WRATH of God. He didn't say you're a nice little person, God loves you but He hates your sin. He said God is angry with the wicked every day! He \[Charles Finney\] didn't preach God's love, he preached God's wrath. He didn't preach Heaven, he preached hell. He didn't preach grace he preached Law. Night after night he pummeled those people and they listened until they were in a state of almost mental exhaustion and finally the fire of God would break out.](#)

That is what Ravenhill studied. He studied men who would preach, and the Holy Spirit would come down in fire and power. There was radical transformation, yet he saw a complete difference in his time regarding what had happened to the church? If he were alive today, who knows what he would say because what Charles Finney preached is not the formula in the church today.

We want to make people feel comfortable. But the problem is it's not comfortable with the Spirit of God, with Holiness and righteousness. It's comfortable with the flesh. It's the same deception that these people in Hebrews 6 are possessing. They think they're saved and are thinking they are going to enter the Kingdom of Heaven, yet they don't know they are enemies of God. That thought is crazy to me.

Ravenhill goes on to say—[There's one thing we need above everything else: It's something we don't talk about these days. We need a mighty avalanche of conviction of sin.](#) Conviction of sin is where the transformation comes from. This is where the holy dagger gets into your heart and rips out the garbage the enemy has sown. That is what we need!

So when we look at this passage in Hebrews 6:4-6, this is the beauty of the passage. Let the verse do its work; don't ignore it. Don't let your flesh convince you that you don't need to consider this because it gets too real, which is the natural response of the flesh. Let it seep into the innermost being of your mind, and the Holy Spirit and the word of God, will do the work. Let it happen!

With that said, I want to continue our quest today to peel back more layers of understanding because this passage is so important; therefore, we are going to cover it one more week. The way I want to do this is to take you to 1 John.

Before we go there, I want to preface that 1 John is such a cool epistle in its own right. It's written with a beautiful simplicity. That is not the case with many other books we find in the New Testament. It is written at this childlike level. It talks about the love of God and the love for our fellow man, which Yeshua says—[“On these two Commandments hang all the Laws and the Prophets”](#) (Matthew 22:40). This is an epistle you could sit down with your child and he or she will understand everything. However, what does Peter say of Paul's Epistles in 2 Peter 3:16? He tells us— [as also in all his epistles, speaking in](#)

them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.

When Paul wrote, he did so at a very lofty level. Grammarians will tell you he may have used crude Greek, but make no mistake, Paul spoke at a very lofty level. By comparison, John's epistle has this beautiful simplicity to it. It's just incredible until you get to the end. As he gets to the end of the epistle, there's a particular passage that has stirred unbelievable amounts of discussion and debate. This is the passage we're going to go to.

Before we go there, as a side note, I've had so many people ask me about this passage over the years, "What is John saying here? I don't know what to do with this." We're going to answer that question today, but ultimately what we're looking to do is understand Hebrews 6 better so we can understand the character of these men and understand who they are, why they fell, and why they can't come back.

So, with that said, let's break into 1 John 5:14-15—<sup>14</sup> **Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us.** <sup>15</sup> **And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.**

So what are we dealing with? We are dealing with prayer. This is all about prayer, but not just prayer; this is the key to successful prayer. How many of you want to pray and want your prayers answered? John tells you how to do that—ask according to His will.

Think about that for a second because when Yeshua taught His disciples how to pray, which we quote every Shabbat, He told them to pray—**Our Father, who art in heaven, hallowed be Your name. Your Kingdom come, Your will be done...**(emphasis added). Isn't that fascinating? The first thing Yeshua teaches His disciples regarding prayer is to pray according to God's will. Yeshua set His Apostles up to have their prayers answered. He set them up to have powerful, successful prayers.

So here we have this beautiful formula to successful prayer, which is pray according to His will. If we do that, we know He hears us. We know we have the ear of the LORD if we ask according to His will. This will get more germane as we continue.

1 John 5:16—**If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death** (emphasis added).

This is interesting. John is not just concerned about prayer in general; he is concerned about a specific kind of prayer. It's called intercessory prayer. The verse indicated an intercessor, a righteous man or woman, come on the scene and—**he will ask**—God because he sees his brother sin a sin. We have righteous men and women drop into their knees and pray for this person who is sinning. It's a specific type or group of people who are getting prayed for, where intercession is happening. Pay close attention to what the verse says. It is specifically dealing with those—**who commit sin not leading to death**.

You need to understand that piece. It is imperative because that is one group. However, John goes on to mention the other group—**There is sin leading to death. I do not say that he should pray about that.** <sup>17</sup> **All unrighteousness is sin, and there is sin not leading to death** (emphasis added, 1 John 5:16-17).

So, the question is, what do you do with this? How are we supposed to understand this? The first thing to recognize here is there are two people groups who are explicitly being discussed. We have one group who commits sin **not leading to death**. There is sin in that group, but there is another group who is committing sin that is **leading to death**.

Let's first talk about what John is not saying. When John says—there are some who commit sin that—**leads to death**—and some who commit sin that—**do not lead to death**—is John saying there are some sins that lead to death, but there's also some sins that lead to life?

Now, if you have been involved in the study of the word, you know John is not saying there are some sins that lead to life. I need to preface this before we continue because of past discussions I've had with people. No sin leads to life—**the wages of sin is death**. You have to understand that principle.

What this tells you is there's a lot more going on here. It's forcing your attention. You need to investigate this. How are we supposed to understand this?

Well, here's the thing. Look at what's in underlined— **There is sin leading to death. I do not say that he should pray about that.** <sup>17</sup> **All unrighteousness is sin, and there is sin not leading to death** (emphasis added, 1 John 5:16-17). This is scary because in the Greek it actually says—should not pray about that one. Do you understand what John is saying? He's saying we are to intercede on behalf of one group and do not intercede on behalf of another group.

You might be thinking, “Wait a second! We're Christians. We are to pray for everyone.” This is what's so destabilizing about this passage. Don't blow by this verse. Pay attention! One group is supposed to be interceded for; another group is not.

Oh my goodness! Could we possibly be reading this right? Well, here's the key. When you look at the underlined statement, we find we are not to be praying for the one who is committing a sin that leads to death.

To peel back the layer to a deeper level, I want to take you to the Prophets because you need to understand what John has said here is not of his own opinion. He's not just coming out with some new theology. He's taking this from the Prophets.

I want to read to you from Jeremiah 7:16 because this passage in 1 John is going to resonate with you. You are going to understand how some are getting interceded for and some are not and why. Then I will tie all of this into these people we are reading about in Hebrews 6.

This is what we read in Jeremiah 7:16—**“Therefore do not pray for this people.”** This is the LORD commanding Jeremiah, His servant. The LORD is not telling Jeremiah not to pray for the world or the pagans. He's commanding Jeremiah not to pray for His people. God is talking about the Jewish people. He is dealing with Israel.

Wrap your head around that. That's the opposite of everything we know to be Christian. The LORD God has commanded—**“Therefore do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me** (emphasis added, Jeremiah 7:16). Does this sound familiar? We just talked about it in 1 John 5:16-17, which was all about intercessory prayer. Here we find God is commanding Jeremiah, “Don't you dare intercede on their behalf”.

Why isn't Jeremiah supposed to pray for them? Jeremiah 7:16-17—**for I will not hear you.** <sup>17</sup> **Do you not see what they do in the cities of Judah and in the streets of Jerusalem?** (Emphasis added).

They are sinning. What kind of sin? **Sin leading to death.** That is the very thing John is talking about—**There is sin leading to death. I do not say that he should pray about that** (emphasis added, 1 John 5:16). We are not supposed to pray for these people.

This is what's so terrifying about this. In case Jeremiah forgot the point, the LORD would not let him. A couple chapters further we find—**do not pray for this people or lift up a crier prayer for them. I will not hear them** (emphasis added, Jeremiah 11:14). I want to stop there and point something out. The passage we read in Jeremiah 7:16 says—**for I will not hear you** (emphasis added). Just for clarity, the LORD is very specific. He says—**I will not hear them** (Jeremiah 11:14).

He's not going to hear when they are doing what? Jeremiah 11:14—**I will not hear them in the time that they cry out to Me because of their trouble** (emphasis added). They cry out to God in their time of trouble; they are in trouble. They're crying out to the LORD, and He is not going to hear them. What is that? That is a death sentence.

If God will not hear you, it's over for you. There is no hope for you if God's not going to hear you. In Proverbs 25:19, it says—**Confidence in an unfaithful man in time of trouble is like a bad tooth and a foot out of joint.** In other words, it's painfully foolish for you to be confident when you are unfaithful. For you to be confident and think there's going to be hope and a rescuer to come and deliver you is painfully foolish.

I want you to think about that because when do we want help more than any time? It's in the time of our trouble. We are looking for someone who would come and help us, and there is nobody greater than the LORD himself. When you call upon Him, you are seeking His help.

This reminds me of the believers who are mentioned in Matthew 7:2-23. They are confident they are getting in the Kingdom of God. They are stupefied when He says—I never knew you. It makes no sense to them. They had full confidence they were getting in, and guess what? **Confidence in an unfaithful man in the time of trouble**—is pure foolishness; it is painfully foolish.

Just in case Jeremiah again forgot, the LORD gives it to him again in Jeremiah 14:11—**Then the LORD said to me, "Do not pray for this people, for their good."** Jeremiah is hearing this over and over again. These are God's people!

Now, keep this in mind. God delivered them. He gave them mercy; He gave them grace. He fulfilled the promise He professed to Abraham and brought them into the land. He blessed them. And these people who He blessed, whom He loved and showed mercy to, He now tells Jeremiah not to pray for them.

Continuing in Jeremiah 14:12—<sup>12</sup> **"When they fast, I will not hear their cry; and when they offer burnt offering and grain offering, I will not accept them. But I will consume them by the sword, by the famine, and by the pestilence."**

These people are fasting! They want an answer from the LORD. They want a response. They want help from the LORD. They're sacrificing, and they are going to the temple, yet the LORD will not hear them.

This is what's so scary to me because how many Christians do we have who week after week offer their sacrifices of praise. They are confident they are saved and, therefore, they are not going to see judgment. They don't recognize God has cut them off. He does not hear them.

Now, the question is—what are they doing? What is so bad. They were God's people. How could this happen? What could have happened that was so bad the LORD will not hear them. John already told us in 1 John 5:16— **There is sin leading to death.** They are sinning a sin that leads to death.

Now you might ask, “What does that mean? What does it mean to sin a sin that leads to death?” Fortunately, the prophet answers this as we go into Jeremiah 8:4—**Moreover you shall say to them, 'Thus says the LORD: "Will they fall and not rise? Will one turn away and not return?"** (emphasis added).

Does that sound familiar? Hebrews 6:4-5—<sup>4</sup> **For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, <sup>5</sup> and have tasted the good word of God and the powers of the age to come, <sup>6</sup> if they fall away, to renew them again to repentance** (emphasis added). This says the same thing as it does in Jeremiah 8:4—... **Will they fall and not rise? Will one turn away and not return?**

Continuing in Jeremiah 8:5—**Why has this people slidden back, Jerusalem, in a perpetual backsliding?** (Emphasis added). Do you understand what is happening here? These men are the same type of men John is talking about in 1 John 5:16 and what is being articulated in Hebrews 6:4. They have fallen away and there's no way to renew them again to repentance.

What is the problem? What is the issue? They are perpetually backsliding. They are not turning in repentance. What does it say in Jeremiah 8:5? **They hold fast to deceit, they refuse to return.** They love the lie. They are eating lies rather than eating the truth of the word.

This is the reality—**they refuse to return.** <sup>6</sup> **I listened and heard, but they do not speak aright. No man repented of his wickedness, saying, 'What have I done?' Everyone turned to his own course, as the horse rushes into the battle** (emphasis added, Jeremiah 8:5-6).

Don't forget what we read last week because you want to keep this in context. When we read in Jeremiah 7 last week, we learned His people were going to the temple offering sacrifices. But what did they say? Do you want to know the delusion? They said—we are safe to do all these abominations. God will not judge us. God set us free. He gave us mercy. We will not be judged for these things. We are safe.

This is the context. This is where His people are. They're sacrificing and fasting, but God will not hear because they will not repent. They will not acknowledge truth.

So when we look at this passage here in Hebrews 6:4, this is what we're dealing with. We're dealing with people who refuse. These are the exact same type of people being discussed in Jeremiah. They refused to turn and repent. They are perpetually backsliding. They love their sin more than they love truth. They love all those little idols they set up in their heart. They love covetousness, lust of the flesh, and the lust of the eyes. They love all those things more than the LORD.

They'd rather have pleasure than righteousness. They want the wide path. They want easy. We want to be comfortable. "I just want to be comfortable. I don't want the word affecting me to the point where I have to change my life and my surroundings. It can't affect my work; it can't affect my personal life." Nobody wants to change. Nobody wants that impact. Nobody wants to be radically saved anymore!

I want to take you to Romans 1:24-25—<sup>24</sup> Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, <sup>25</sup> who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen (emphasis added).

Do you want to know the issue with these men and what has happened to these men who have fallen away? They cannot be renewed. What have they done? They've exchanged the truth of God for the lie.

They had the most precious thing. Yeshua talks about the Kingdom of Heaven being like this and being like that. He talks about it being like a precious pearl that when man finds it, he goes and sells everything he has to obtain the Kingdom of Heaven. It is like treasure. You sell everything; you give up everything, and here is the issue with these men that are being mentioned in Hebrews.

So the people being talked about in 1 John, the book of Hebrews, and the book of Jeremiah, what did they do? They exchanged the truth of God for the lie. What does Proverbs 23:23 say? Buy truth and never sell it.

Once we are given His word, the truth of His Commandments in our heart, you do not compromise. You don't give it back. You never stopped following Yeshua.

Romans 1:26-28—<sup>26</sup> For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. <sup>27</sup> Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. <sup>28</sup> And even as they did not like to retain God in their knowledge, God gave them over to a debased mind [They're given over to delusion], to do those things which are not fitting (emphasis added).

In 2 Thessalonians 2:11, it takes this farther— And for this reason God will send them strong delusion, that they should believe the lie.

This is absolutely frightening! This is the issue with the believers in Hebrews 6:4. They don't want to retain the knowledge of God.

So that brings up the question—what is that knowledge? Well, in Hosea 4:6, we read this about His people. He is not talking about pagans; He is talking about His people—My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the Law of your God, I also will forget your children (emphasis added).

I want to point out here, and this is imperative, knowledge is equated to the Law of God. When you reject knowledge, you are rejecting the Law of God. So when you read in Romans believers, men, women, and the world, are rejecting the knowledge of God, what is that knowledge? That is the Law of God. They don't want His Law. They find the Law offensive. It inhibits their freedoms. They want nothing to do with it.

Then we have the last statement in Hosea 4:6—I also will forget your children. It's fascinating because Yeshua makes the same statement although this is a euphemism compared to what Yeshua said to the church at Thyatira. God says—I will kill her children with death (Revelation 2:23). The verse in Hosea sounds a lot more pleasant—I will forget your children. Then Yeshua coming on the scene and says—I will kill your children with death. Both are saying the same thing.

Do you see how high the stakes are? Do you see why the Torah is important? Do you see why listening to the voice the LORD and His ways is critical? We need to remember the Living God.

Look at this warning in Deuteronomy 8:10-11—When you have eaten and are full, then you shall bless the LORD your God for the good land which He has given you. <sup>11</sup> "Beware that you do not forget the LORD your God by not keeping His commandments, His judgments, and His statutes which I command you today (emphasis added).

How many of you can attest to the fact when things are going well in your life, that's when you feel very free to walk away from God. All of the sudden your prayer life dwindles, and the time you spend in the word dwindles because you're filling your belly full of the things of the world. It's absolutely demonic, and we don't recognize it.

It's a slow fade as we turn to loving these things in the world. They slowly come in and with time they just begin to consume us, and soon your whole heart is filled. It's a temple of Idols and false gods, and the LORD God of Israel is nowhere to be found. Yeshua is nowhere to be found. There is a reason this warning is there; He's warning us about this.

Now I want to drop back to Deuteronomy 6:20—"When your son asks you in time to come, saying, 'What is the meaning of the testimonies [The 10 Commandments], the statutes, and the judgments [The Torah] which the LORD our God has commanded you?'" (Emphasis added). The answer to this question is fundamental to the faith. The Torah, in some sense, is prophesying. Your children are going to come up to you and say, "Dad, Mom, why do we do this?" because they notice their neighbors and friends aren't doing it. They will want to know why we celebrate the Feasts. Why do we celebrate the resurrection of Yeshua? Why do we keep Shabbat? Why do we do all these things? They're going to ask why you do this. What are you going to answer?

Pay very close attention. This is the answer in Deuteronomy 6:21—then you shall say to your son: 'We were slaves of Pharaoh in Egypt, and the LORD brought us out of Egypt with a mighty hand (emphasis added).

Isn't that an amazing answer when your children come and ask you why you keep His Commandments and the Torah? It's because of His mercy. It is because of His grace. The LORD delivered us out of Egypt [bondage and slavery]. If you remember the story; despite the LORD pounding His power upon Pharaoh, the children of Israel were never allowed to leave until the blood of the Lamb was shed. When that Lamb's blood was shed, all a sudden Israel was set free. It is the story of Passover.

So why do we keep the Commandments? Because of God's mercy; because of God's grace. Isn't it interesting that the exact opposite is being peddled today in Christian churches? You are being told that you are abandoning grace if you obey the Law. How is Satan getting away with this diabolically evil



theology? We should be running to the Torah not away from it because of what Yeshua did. This is the truth. This is where we need to be at. This is all about deliverance.

If you're going to understand anything regarding the fundamental principle of why we would keep the Torah, why we would keep God's Commandments, you should understand it's all about the price Yeshua paid at Calvary. That's what it's about.

Continuing in Deuteronomy 6:22-23—<sup>22</sup> and the LORD showed signs and wonders before our eyes, great and severe, against Egypt, Pharaoh, and all his household. <sup>23</sup> Then He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers.

Here's the thing. The first thing mentioned that we're supposed to respond to our children is grace and mercy. God has delivered us. We've been redeemed, so that's why we keep the Commandments.

There is, however, a part two—<sup>24</sup> **And the LORD commanded us to observe all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as it is this day.** <sup>25</sup> Then it will be righteousness for us, if we are careful to observe all these commandments before the LORD our God, as He has commanded us' (emphasis added, Deuteronomy 6:24-25). So when our children come and say, "Why do we do this, Mom and Dad," we tell them it is because of the mercy of the Living God and because He commanded us to keep these Commandments. Remember, all things are established on the testimony of two.

This is all very simple. It's very beautiful, and yet the devil somehow snakes his way in there to deceive us into thinking we can only accept the grace of God by abandoning His Law. This is demonic from the pit of Hell. It's leading people right off a cliff.

Going to Deuteronomy 24:17-18—<sup>17</sup> "You shall not pervert justice due the stranger or the fatherless, nor take a widow's garment as a pledge. <sup>18</sup> **But you shall remember that you were a slave in Egypt, and the LORD your God redeemed you from there;** therefore I command you to do this thing (emphasis added). Why are we commanded to remember the orphans and the widows? Because of grace? Why should I fulfill that command? Because God showed me mercy; therefore, I should show mercy. We love him because he first loved us. The devil has flipped the argument up on its head. It is absolutely demonic.

Going to Deuteronomy 5:12 where we find a very special commandment listed pertaining to the Sabbath—**Observe the Sabbath to keep it holy.** Here's what I love about this. We are told why we should keep it right in the text—**And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day** (emphasis added, Deuteronomy 5:15).

Do you understand it is because of grace? It is because you were delivered. Why am I keeping the Shabbat? Because He set me free.

So when people are asking why you keep the Sabbath asking you, "What, are you Jewish," you can answer them, "Yeah, I'm Jewish in heart. However, here is the thing. It's all about the grace God has shown me. Scripture has commanded if I receive the grace, which is the LORD Yeshua, I must keep the Sabbath."

So this is the reality we keep seeing; however, the devil has flipped this up on its head, “Oh, no, if you're keeping the Sabbath, you're rejecting that beautiful Grace message. You're not experiencing the power of Yeshua if you keep the Sabbath.” So said the devil.

This is the word of God. Do not forget it. You're to remember His word. It is to be in our heart that we might not sin against Him.

It's fascinating to me that we are so adamant and excited. I know many of you when you came to recognize the Torah as relevant for believers today, you went to share this with all your friends; and that is a mistake. I say that tongue-in-cheek. It's not a mistake. Actually, you're doing what the Holy Spirit is driving you to do; you are spreading light. But the one thing you should realize is nobody cares; they are offended. Some people feel judged when you come to them and it can fracture relationship. Some people think you're drinking Kool-Aid, whatever the case may be, because this is what the devil has taught them.

Returning to Leonard Ravenhill who has an amazing thought as he looked at what was happening to the church. He noticed something, and I have to share it with you because it's really an incredible statement. He says this—“When there's something in the Bible that churches don't like, they call it legalism.”

Don't tell me this guy wasn't anointed with the Holy Spirit. This guy was absolutely anointed from on high, and he was looking at the church and the things they were casting off saying, “Well, that's legalistic. I don't want to be legalistic. I'm under grace. I want to embrace that grace fully.”

To call obedience to God delusional is crazy. It's absolutely delusion. The way you embrace the awesome grace of the Messiah Yeshua is by running to Him and His word. Amen?

Something has happened to the church. Something happened to the way Christians think today, and it's not okay. The enemy has gotten into the camp.

I want to take you to Jeremiah 6:10—**To whom shall I speak and give warning, that they may hear? Indeed their ear is uncircumcised, and they cannot give heed. Behold, the word of the LORD is a reproach to them; They have no delight in it** (emphasis added).

The reason I am showing you this passage is because it's going to terrify us in the context that when we see a generation (which we are living in today), that is offended by the Torah and when you go and excitedly share the truth of the Torah, the truth of God's word, with everyone you know, and they're actually offended, we are in trouble. Why? Because the generation the LORD destroyed found His word offensive. Therefore, He brought a horrible, vile, wicked nation (Babylon), in to capture His own people whom He had redeemed; whom He had given grace. Why? Because His word was offensive. It was a reproach to them. They didn't delight in it. They delighted in the things of the world. They delighted to be like the Nations around them, but they did not delight in the LORD. That scares me when I look at the church today that has become so degenerate that the Commandments of God become offensive. I can't even wrap my head around that.

Now I want to take you to Paul's warning in Galatians 2:17—**But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!** In other words, Paul is telling us that if you take the name of Yeshua, Jesus, upon your lips, which is a holy name

that has brought salvation to the world, should you continue in your sin? No. If you continue in your sin, you make Him not the Messiah of the righteous; instead, you make Him the Messiah of the wicked.

That is blasphemy. This is why Paul in Romans 2 calls it blasphemy. For Christians to take the holy name of Yeshua, but to walk like hell, is absolute blasphemy. Romans 6:1-3—<sup>1</sup> **What shall we say then? Shall we continue in sin that grace may abound?** <sup>2</sup> **Certainly not! How shall we who died to sin live any longer in it?** <sup>3</sup> **Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?** (emphasis added).

Now, this is an amazing passage to me after going through what we went through today. It should stick out at you. **Shall we continue in sin that grace may abound? Certainly not!** We should not continue in it. Why? Paul reminds them, because we were—**baptized into His death**. What is the death and the resurrection of the Messiah? It's grace; it's the mercy of God. Because of that, we don't continue in sin. In other words, we run back to the Torah; we run back to His Commandments to honor Him.

Going to 2 Timothy 2:19—**Nevertheless the solid foundation of God stands, having this seal: "The LORD knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity"** (emphasis added).

So again, you take the Holy Name upon you, then you can't continue in iniquity. What is sin. **Whoever commits sin also commits Lawlessness, and sin is Lawlessness** (1 John 3:4). We can't continue that way.

Titus 2:11-12—<sup>11</sup> **For the grace of God that brings salvation** [This is all about Yeshua. He's the grace of God that brings salvation] **has appeared to all men, [what does it do?] <sup>12</sup> teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age** (emphasis added). In other words, those who truly understand the grace of God will find it teaches you to run to righteousness. This is what it teaches us.

1 John 3:3—**And everyone who has this hope in Him purifies himself, just as He is pure** (emphasis added).

So as we look at these believers who are being described in Hebrews 6:4-5 who have—**tasted the heavenly gift, and have become partakers of the Holy Spirit, <sup>5</sup> and have tasted the good word of God and the powers of the age to come**—understand these are believers. They've fallen away, and they can't be renewed because they have forgotten their God. They've abandoned the grace of God. They've exchanged the truth of God for the lie. They have forgotten what Yeshua had done for them.

Now in closing, we're going to finish off the writers thoughts. Hebrews 6:7—**For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God** (emphasis added).

He gets metaphorical. He lays it out plain and clear in verses 4 through 6, but then as he gets to 7, he uses a metaphor to help us understand what is being described. The Earth represents believers. The rain is His blessing. It is His Holy Spirit which is given to believers. And the rain—**bears herbs useful for those by whom it is cultivated**. In other words, this is falling on good ground. The Holy Spirit came upon these believers, and they produced fruit; however, as we continue in Hebrews 6:8—**but if it bears thorns and briars, it is rejected and near to being cursed, whose end is to be burned**.

So again, we find the writer conveying to us that these people who cannot be turned back are in a perpetual state of sin. They're not bearing good fruit; they are bearing bad fruit. That is what Yeshua is saying in Matthew 7:15-20—<sup>15</sup> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. <sup>16</sup> You will know them by their fruits. Do men gather grapes from thorn bushes or figs from thistles? <sup>17</sup> Even so, every good tree bears good fruit, but a bad tree bears bad fruit. <sup>18</sup> A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. <sup>19</sup> Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup> Therefore by their fruits you will know them.

If you do not bear good fruit, you will become the enemy of God.

I will close with Proverbs 11:30—The fruit of the righteous is a tree of life, and he who wins souls is wise.